The King’s Doctrine: A Comprehensive Report

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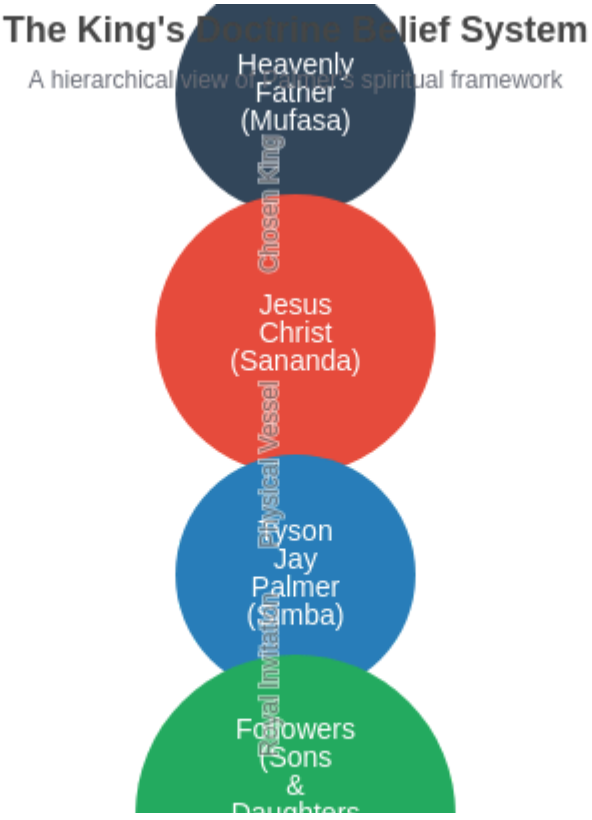
Overview of *The King’s Doctrine*

The King’s Doctrine is a spiritual teaching presented by **Tyson Jay Palmer**, a 25-year-old Australian self-proclaimed Christian and self-described “spiritual messenger” . The doctrine is built on the proclamation of **Christ’s absolute Lordship and His “finished victory”** over sin and death, which Palmer refers to as *Maranatha* (meaning “The Lord has come” or “The Lord is

coming") . At its core, *The King's Doctrine* invites people to recognize that **"the victory of love has already been accomplished"** by Jesus Christ and that humanity can now **rest in the completed work of the Divine** . Palmer emphasizes that this teaching **"belongs to no single religion or nation"** and is offered freely as a **"philosophy of restoration"** . In essence, he presents it as a unifying message of peace and unity grounded in the belief that Jesus' redemptive work is finished and that spiritual rest (salvation) is available through faith in that accomplished work .

What makes *The King's Doctrine* notable is **Palmer's claim of being a special vessel for a spiritual entity called Sananda**. In New Age and esoteric circles, *Sananda* is often identified as the ascended master or spiritual identity corresponding to Jesus Christ . Palmer asserts that **"Sananda is Tyson"** – famously declaring *"Sananda wa Taison da! Maranata kata ga!"* (meaning *"Sananda is Tyson! The Lord has come in this form!"*) . This bold pronouncement effectively positions Palmer as the **physical embodiment or channel through which the King's (Christ's) completed victory is being delivered to the world** . He adopts the title *"Tyson Jay Palmer Dei Gratia Rex"* (Latin for "Tyson Jay Palmer, by the Grace of God, King"), further underscoring his self-claimed royal and divine mandate . While Palmer insists he is **"a faithful Christian"** and that the doctrine's purpose is to exalt Christ's lordship , this blending of Christian terminology with New Age concepts of an incarnate "ascended master" sets *The King's Doctrine* apart from mainstream Christianity.

The structure of Palmer's belief system can be visualized as a hierarchy, with core spiritual entities at the top, his personal role in the middle, and the practical implications for followers at the bottom.



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Founder Profile: Tyson Jay Palmer

Tyson Jay Palmer (born May 31, 1999) is an Australian man from Windsor, New South Wales, who has positioned himself as the central teacher and messenger of *The King's Doctrine*. Palmer grew up in the Hawkesbury region of NSW and later in the Blacktown City area, and he attended Marsden Park Public School and Riverstone High School during his primary and secondary education . He also spent time at Wyndham College in Quakers Hill, though he left formal schooling in Year 11 to focus on his passion for karate . Palmer achieved a **4th kyu rank in Shotokan karate** (one step below black belt) and has posted videos of himself performing karate kata (forms) . In addition to martial arts, Palmer has shown an interest in music and fitness; he describes himself as a Christian musician who writes and produces **"original Gospel themed music in a variety of Rock and Alternative genres"** . His social media profiles highlight his identity as a **Christian** with interests in "music, information media, academia and fitness," and he often signs off with the word *"King!"* .

A close-up portrait of Tyson Jay Palmer, a man with light brown wavy hair, a reddish-brown beard, and black-framed glasses

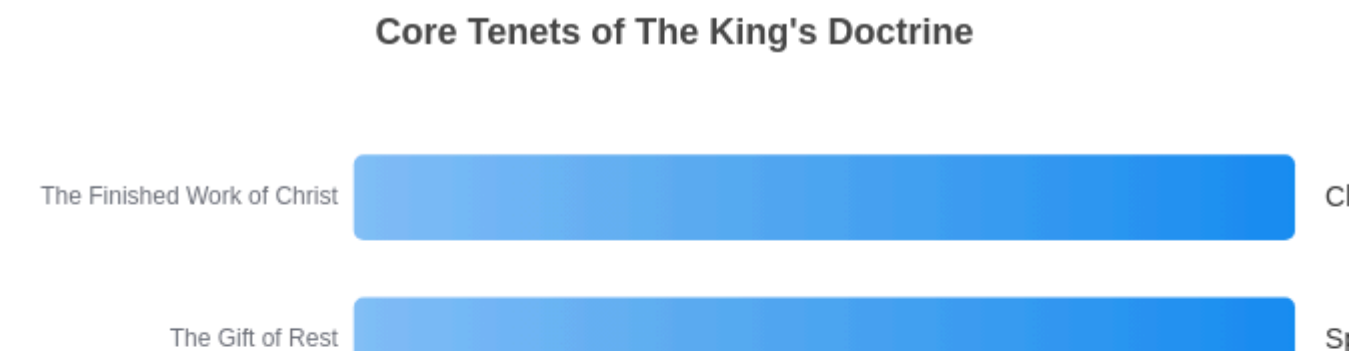
Palmer's journey into the public eye as a spiritual teacher appears to have accelerated in recent years through online platforms. By his early twenties, he began developing *The King's Doctrine* and sharing it via social media, YouTube, and self-published materials. He has a notable presence on **Instagram**, where he posts short videos ("Reels") explaining aspects of his doctrine, and on **YouTube**, where he has a channel with dozens of videos and an official

playlist titled “The King’s Doctrine” . On YouTube, Palmer often uploads **audio recordings** of his teachings and music – for example, an audio track titled *“The Final Doctrine of the King!”* and another called *“Sananda wa Taison da, Maranata kata ga!”* (which includes his signature declaration) are available in his playlist . He also maintains accounts on **Facebook** and **Bandcamp** (for music), and he uses the handle *@TysonPalmer5* on X (formerly Twitter) . Palmer’s online content is consistently Christian in theme – he frequently references the Bible, Jesus, and spiritual warfare – but it is delivered with an unconventional flair, blending personal testimony, musical expression, and esoteric symbolism.

One of the most distinctive features of Palmer’s public persona is his **self-identification with the name Sananda**. In various posts and videos, Palmer equates himself with Sananda, whom he reveres as “the King” and the returning Christ figure . He has published documents and videos explicitly making this connection, and he often closes his communications with the phrase *“Maranatha”*, signaling his belief that the Lord’s coming (or presence) is realized in his mission . Palmer’s followers and observers have noted that this claim places him in a unique role akin to a modern-day prophet or messiah figure in his own teachings. He insists, however, that he is not asking people to worship *him* personally, but rather to recognize the **Christic truth and love** that he says he embodies and proclaims . In Palmer’s view, his life and message are devoted to glorifying God (whom he often calls “the great King of the whole universe”) and extending an invitation for others to embrace the freedom and peace that come from accepting Christ’s finished work . In summary, Tyson Jay Palmer is a young, tech-savvy evangelist who combines a traditional Christian faith foundation with an unorthodox personal mission – positioning himself as a divinely chosen vessel to deliver *The King’s Doctrine* to the world.

Core Tenets and Beliefs of *The King’s Doctrine*

The King’s Doctrine centers on several core theological tenets, which Palmer presents as essential truths for spiritual restoration and unity. These tenets blend traditional Christian doctrine with Palmer’s unique claims and analogies. The following diagram illustrates the key principles that form the foundation of this doctrine.



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Below is an overview of the core beliefs:

1. The Finished Work of Christ (Absolute Victory)

Palmer proclaims that **Jesus Christ's redemptive work on the cross is fully completed and victorious**. In Christian terms, this refers to the belief that through His death and resurrection, Jesus achieved salvation for humanity once and for all. Palmer often emphasizes that **"the victory of love has already been accomplished"** by Christ . This means that sin, death, and evil have been decisively overcome by Christ's sacrifice and resurrection. As a result, Jesus is now **"King of kings"** with all authority in heaven and on earth . Palmer frequently cites biblical passages in support of this – for instance, John 19:30 where Jesus cries "It is finished!" upon the cross, and Matthew 28:18 where the risen Christ declares all authority has been given to Him . The doctrine holds that because Christ's work is finished, His **absolute victory is an established reality in the present**, not something still pending in the future . In Palmer's words, *"Christ's redemptive actions are entirely 'finished,' confirming His absolute victory and establishing His authority as King in this present moment."* . This tenet is crucial to Palmer's teaching, as it underpins the message of spiritual rest and freedom that he offers.

2. The Gift of Rest (Salvation by Faith)

Building on the "finished work" of Christ, *The King's Doctrine* teaches that **spiritual rest and salvation are available now, as a gift received through faith** in what Jesus has already done . Palmer uses the concept of "rest" in a spiritual sense – analogous to the biblical idea that after completing creation God rested, and believers are invited to rest from their own works of trying to earn salvation. According to Palmer, because Jesus paid the full price for sin and rose from the dead, **human beings do not need to add anything to be reconciled to God**.

Salvation is not earned by human effort but received by trusting in Christ's completed sacrifice. As one summary of his doctrine states, *"Spiritual 'rest' and salvation are available now, entered into simply through faith in what Christ has already done."* . This aligns with classic Christian teaching on justification by faith (e.g. Ephesians 2:8-9: "For by grace you have been saved through faith… it is the gift of God"). Palmer often urges his audience to **"rest in the completed work of the Divine"** – meaning to cease striving and instead accept the peace and forgiveness that Christ's victory provides. This message of grace and rest is a central theme in Palmer's preaching and is meant to liberate people from guilt or the need to earn God's favor.

3. The Helper (The Holy Spirit)

The King's Doctrine also affirms the role of **the Holy Spirit as the "Helper"** promised by Jesus to His followers . In John's Gospel, Jesus tells His disciples that He will send the Holy Spirit (referred to as the *Paraclete* or Advocate) to be with them forever, to teach them and guide them into all truth (John 14:16-17, 26). Palmer upholds this teaching, emphasizing that **the Holy Spirit (the "Spirit of truth") dwells with and in believers to help them know God and discern spiritual truth** . In his doctrine, the Holy Spirit is seen as the presence of the living Christ continuing His work in the world today. Palmer's use of the term "The Helper" is a direct allusion to Jesus' promise of the Spirit (John 14:16). He testifies that the Holy Spirit confirms the truth of his message and empowers believers – a claim consistent with Christian belief that the Spirit testifies to the reality of Christ . This tenet underscores that *The King's Doctrine* is not just a set of ideas but a living experience enabled by the Spirit. Palmer often encourages followers to rely on the Holy Spirit's guidance, echoing Jesus' assurance that the Spirit would **"stay with His followers forever"** to aid them . In practice, Palmer's own ministry style – which is passionate and at times emotive – reflects a belief in Spirit-led communication, and he interprets spiritual experiences (such as feelings of peace, revelation, or conviction) as the Spirit's work confirming his message.

4. The Vessel of Sananda (Tyson Jay Palmer's Role)

A highly distinctive tenet of *The King's Doctrine* is the claim that **Tyson Jay Palmer is the physical vessel or incarnation of Sananda**, a spiritual entity associated with the Christ consciousness in New Age teachings . Palmer teaches that Sananda – whom he equates with the risen Christ or the "Christ spirit" – has chosen to manifest or work through him in these times . This is encapsulated in his oft-repeated declaration: *"Sananda wa Taison da! Maranata kata ga!" "Sananda is Tyson! The Lord has come in this form!"*) . By this, Palmer means that the Lord (Christ) has returned or is present in the form of Tyson Palmer. In other words, Palmer views himself as **the human embodiment or channel through which the King (Christ) is delivering His final doctrine to humanity**. This concept has clear parallels in New Age

thought, where it is believed that spiritual masters or avatars can incarnate or communicate through chosen individuals . For example, many New Age adherents refer to *Jesus* by the name Sananda, considering it the name of His higher self or soul, and some channeled materials speak of Sananda/Maitreya as a World Teacher who will reappear to guide humanity into an Age of Light . Palmer appears to appropriate this idea, asserting that *he* is that chosen vessel in the present age. He even styles himself *"Tyson Jay Palmer Dei Gratia Rex"*, implying he is a divinely anointed king or ruler in spiritual authority .

From Palmer's perspective, this role does not make him equal to God the Father, but rather a **conduit for God's love and truth** in a unique way. He insists that the focus should remain on Christ (the King) and His victory, not on himself . However, the doctrine does赋予 Palmer a quasi-messianic status within its framework – he is the *"physical 'form' through which the King's completed victory is delivered to the world."* . This tenet is perhaps the most controversial aspect of *The King's Doctrine*, as it diverges sharply from traditional Christian belief. Orthodox Christianity holds that Jesus Christ is the one and only Incarnation of God (the Word made flesh) and that there will be no other incarnation of Christ in the sense of a second coming in human form prior to the final Second Coming at the end of time. Palmer's claim, by contrast, suggests a **present incarnation or indwelling of the Christ spirit in a specific individual**, which aligns more with New Age beliefs in ongoing avatars or channeled messengers . Supporters of Palmer's message might interpret this as an expression of the general Christian idea that Christ lives in believers (Galatians 2:20: "It is no longer I who live, but Christ who lives in me"), taken to an extreme in Palmer's case as a special anointing for a prophetic mission. Critics, however, view it as a novel and unorthodox claim that elevates Palmer's status beyond that of a normal Christian teacher.

An artistic depiction of a spiritual entity, possibly Sananda, with a radiant halo and Star of David symbols

5. The Royal Invitation (Divine Inheritance)

Another key theme in *The King's Doctrine* is what Palmer calls **"The Royal Invitation."** This is the teaching that God (the Heavenly King) invites all people to **"take their place as a son or daughter of the King"** and inherit the spiritual riches and authority that come with being God's children . In simpler terms, Palmer proclaims that every person is invited into a restored relationship with God as His beloved children, thereby sharing in the **"royal inheritance"** that Jesus Christ has won. He often illustrates this with an analogy drawn from *Disney's The Lion King*: Palmer likens **God the Father to Mufasa** (the lion king of the Pride Lands) and humanity (particularly himself and those who accept his message) to **Simba**, the son of the king who must realize his royal identity and reclaim his birthright . In the movie, Mufasa tells Simba that *"Everything the light touches is our kingdom"* – meaning the entire realm belongs to the king's family. Palmer uses this imagery to convey that *"everything the light touches"* (all of creation under God's light) is the inheritance that God offers to His children . By extension, he encourages his followers to see themselves as **heirs of God and co-heirs with Christ**, destined for a life of purpose, peace, and authority in God's kingdom (Romans 8:17).

This tenet emphasizes **spiritual adoption and empowerment**. Palmer's message is that because Christ has triumphed, believers are no longer slaves to sin or fear but are free to live as kings and priests in God's kingdom (Revelation 1:6). He often speaks of walking in *"freedom"* and *"victory"* as a child of God, unburdened by shame or condemnation. The "royal invitation" is essentially an evangelistic call: **accept Jesus' finished work, receive the Holy Spirit, and thereby enter into your identity as God's child with all the rights and responsibilities that entails**. Palmer frames this in very personal and even fantastical terms – for instance, he has written a fictional novella called *The White Wash* which uses allegory and adventure to depict characters discovering their spiritual inheritance and fighting against darkness . In all these expressions, the core idea remains that God's plan is to restore humanity to a **"family" relationship** with Himself, and Palmer sees his doctrine as the means to announce and facilitate that restoration. This theme resonates with standard Christian teaching about salvation making believers children of God (John 1:12), but Palmer's vivid Lion King analogy and focus on *"taking one's place"* now (as opposed to only in heaven) give it a distinctive flavor of **present-day empowerment and kingdom living**.

Doctrinal Alignment and Divergence

Because *The King's Doctrine* combines elements of Christian theology with New Age spiritual concepts, it is instructive to examine how it **aligns with or diverges from established belief**

systems, particularly mainstream Christianity and New Age teachings. Below is an analysis of its alignment and divergence:

Alignment with Christian Orthodoxy

Many of the foundational claims of *The King's Doctrine* are rooted in classic Christian doctrine, and Palmer explicitly identifies as a Christian and uses Christian terminology throughout . Several points of alignment can be noted:

- **Belief in One God and Jesus Christ as Lord:** Palmer's doctrine affirms **monotheism** – the belief in one God who is the creator and sovereign of the universe . He refers to God as "the great King of the whole universe" and acknowledges Jesus Christ as God's Son and chosen King . This is consistent with the Nicene Christian view of God as the Father Almighty and Jesus as the incarnate Son of God. Palmer frequently confesses that **"Jesus Christ is Lord,"** a central Christian creedal statement.
- **Christ's Death and Resurrection for Salvation:** The doctrine upholds the **core gospel message** that Jesus died for the sins of humanity and rose from the dead, thereby providing salvation. Palmer teaches that **"anyone who believes in Him will have eternal life"** and that through Jesus' sacrifice we are forgiven and reconciled to God . He emphasizes that *"the punishment that brought us peace was laid upon [Jesus]"* and that by His wounds we are healed – direct allusions to Isaiah 53 and the Christian understanding of atonement. This aligns with the orthodox Christian belief in substitutionary atonement and the necessity of faith in Christ for salvation.
- **Justification by Faith and Grace:** *The King's Doctrine* strongly stresses that salvation is a **gift received by faith**, not earned by works. Palmer's emphasis on *"rest"* in Christ's finished work and entering into salvation *"simply through faith in what Christ has already done"* echoes the Reformation teaching of justification by grace alone through faith alone. Mainstream Christian denominations (Catholic, Protestant, Orthodox) all agree that salvation ultimately depends on God's grace in Christ, and Palmer's message of not needing to "earn" one's way to God resonates with this (even if some denominations might nuance the concept of "rest" differently).
- **The Holy Spirit as Helper:** Palmer's affirmation of the Holy Spirit's role in guiding and empowering believers is in line with Christian teaching. He explicitly cites Jesus' promise of the Holy Spirit as the *Paraclete* or Helper who remains with believers forever . This is consistent with the Christian doctrine of the Trinity – recognizing the Holy Spirit as the third person of the Trinity who indwells the church. Palmer's expectation that followers will have a personal experience of the Spirit (through inner peace, spiritual gifts, etc.) is also something found in charismatic and Pentecostal Christian traditions.

- **Christ's Second Coming (Maranatha):** The use of *"Maranatha"* in Palmer's teaching shows an alignment with the Christian hope for Christ's return. In the New Testament, *Maranatha* (Aramaic for "Our Lord, come!") is a prayer for the Second Coming of Christ (1 Corinthians 16:22). Palmer uses the term to signal that he believes **the Lord's coming or presence is at hand** . While his interpretation of how that "coming" is manifesting (through himself as Sananda) is unorthodox, the underlying eschatological hope in Christ's ultimate victory and return is a common Christian eschatological belief.
- **Emphasis on Love, Peace, and Unity:** Palmer's doctrine is couched in a language of love, reconciliation, and unity that resonates with Jesus' teachings. He speaks against division and proclaims a message of peace, stating that the doctrine is *"an invitation to understand that life, art, and spirit are expressions of one continuous truth"* and that it is *"not a call to separation"* . This ethos aligns with the Christian emphasis on love for God and neighbor and the prayer for unity among believers (John 17:21). Palmer's desire to see people reconciled to God and to each other reflects the heart of the Christian gospel message.

In summary, on many fundamental points – the nature of God, the person and work of Jesus Christ, salvation by grace through faith, the role of the Holy Spirit, and the importance of love and unity – *The King's Doctrine* **echoes mainstream Christian theology**. Palmer frequently cites the Bible and uses Christian symbols, which suggests he intends his teaching to be seen as a subset or proclamation of Christian truth. This alignment is likely why Palmer insists he is **"a faithful Christian"** and why some of his content (e.g. his Bible study videos and Gospel music) could be appreciated by traditional Christians without immediately raising alarm .

Divergence from Christian Orthodoxy

Despite the Christian veneer, *The King's Doctrine* contains several unorthodox elements that set it apart from traditional Christian orthodoxy. These points of divergence are significant and would be viewed with concern or disagreement by most Christian theologians and denominations:

- **Personal Incarnation of Christ (Sananda) Claim:** The most notable divergence is Palmer's claim to be the vessel or incarnation of **Sananda (Christ)** in the present day . In Christian orthodoxy, **Jesus Christ is the one and only incarnation of God** (the Word made flesh), and this incarnation occurred uniquely in Jesus of Nazareth (John 1:14). The belief is that Christ will return in glory at the end of time, but He will not take on a new human body in the interim; rather, He will appear in His glorified resurrected body. Palmer's assertion that *"Sananda is Tyson"* – implying that the Christ spirit has returned in the person of Tyson Palmer – introduces the idea of a **reincarnation or repeated incarnation of the Christ principle**, which is not accepted in any mainstream Christian tradition. Some may

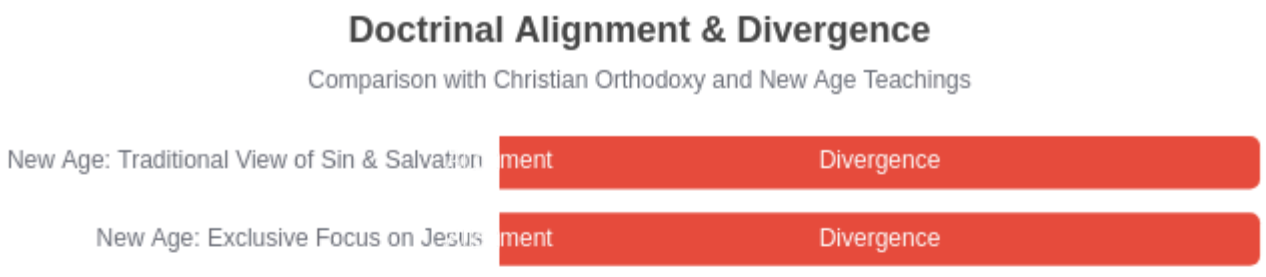
draw a loose analogy to the Christian concept of the *indwelling* of Christ in believers (the idea that Christ lives in us by His Spirit), but Palmer's claim goes much further by identifying himself as the literal embodiment of the returning Lord in a manner akin to a new avatar. This would be seen as a form of **heresy or at least extreme spiritual egotism** from an orthodox standpoint, as it blurs the line between the unique Son of God and a human messenger.

- **Unorthodox Title and Role ("Dei Gratia Rex"):** Palmer's adoption of the title *"Tyson Jay Palmer Dei Gratia Rex"* (By the Grace of God, King) is another point of divergence . While kings and rulers in history have used "Dei Gratia Rex" (such as monarchs claiming divine right), for a private individual to take on such a title in a spiritual context is highly unusual in Christianity. It suggests that Palmer views himself as a divinely anointed king or leader with sovereign authority, at least within the context of his doctrine. Traditional Christianity does recognize the concept of all believers being a "royal priesthood" (1 Peter 2:9), but that is understood metaphorically – each Christian is royalty in God's kingdom through Christ, not that any individual Christian is a literal king over others. Palmer's use of the title *"Rex"* (King) for himself could be interpreted as claiming a level of authority or status beyond that of a normal Christian teacher or pastor. In effect, he positions himself in a quasi-messianic or prophetic role that most Christian churches would not acknowledge unless it were confirmed by extraordinary evidence or consensus (which, in this case, it is not).
- **Blending with New Age and Esoteric Concepts:** The incorporation of **New Age terminology and concepts** into Palmer's doctrine is a clear departure from traditional Christian teaching. Terms like "ascended master," "Christ consciousness," "vessel," and ideas like Sananda as a cosmic Christ figure have their roots in Theosophy, the New Age movement, and other esoteric spiritualities . These concepts are not part of the historic Christian creeds or biblical teaching. For example, the notion that Jesus (Sananda) is one of many ascended masters who can communicate through channels is alien to Christian orthodoxy, which holds that Jesus is uniquely the Son of God and that direct revelation is closed with the completion of the Bible. By adopting these ideas, Palmer's doctrine moves into the realm of syncretism – mixing Christian beliefs with non-Christian spiritual ideas. This blending would be seen as problematic by Christians who adhere strictly to biblical authority, as it introduces sources of spiritual knowledge (channeled messages, New Age philosophies) alongside or even above Scripture. In fact, Palmer's heavy use of the phrase *"The King's Doctrine"* itself could be seen as implying a new revelation or doctrine above traditional doctrine, whereas Christians typically hold that the once-for-all doctrine of Christ has been given in the apostles' teaching.
- **Potential Overrealized Eschatology:** Palmer's proclamation that *"the victory of love has already been accomplished"* and that believers can now fully *"rest"* in that victory can be interpreted as an **overrealized eschatology** – meaning he may be presenting aspects of the *"not yet"* (future) realities of God's kingdom as if they are already fully realized in the

present . In Christian theology, there is a balance between the “already” and “not yet” of the kingdom: Christ’s victory is won (already), but its full consummation (when God will make all things new) is still future (not yet). While Palmer is correct that Christians have peace with God now through Christ’s work, the Bible also teaches that we still await the final resurrection and the end of evil in the world. If Palmer’s teaching downplays the ongoing spiritual battle and the need for Christian growth and perseverance (because “it’s all finished”), it could diverge from the balanced biblical perspective. Some of his statements about *“sin no longer having power”* and believers being completely free from its dominion might be interpreted as suggesting a state of sinless perfection or spiritual completeness in this life that most Christians would say is only fully achieved in heaven. This is a subtle point, but if taken to an extreme, it could lead to antinomianism (the idea that Christians are not bound by moral law because they are under grace) or a minimization of the reality of ongoing spiritual struggle. Traditional Christianity would caution that while positional victory is ours in Christ, the outworking of that victory in daily life is a process (sanctification) and that we still contend with sin and evil until Christ’s return.

- **Lack of Denominational Accountability:** Although not a doctrinal point per se, it is worth noting that Palmer’s ministry operates outside of any established Christian denomination or institutional oversight. He has not, as far as public records show, been ordained or commissioned by a recognized church authority. This independence means his teachings are not subject to the checks and balances that denominations or church communities typically provide to ensure orthodoxy. In Christian history, new teachings or prophets have often been evaluated against the apostolic tradition and Scripture by the church at large. Palmer’s doctrine, by contrast, is a solo venture – he is essentially his own authority. This is a practical divergence from the norm of Christian teaching, which usually happens within a community context. Some Christians might view this lack of accountability as a red flag, since it raises the question of who or what is keeping Palmer’s interpretations in check. In the absence of such accountability, unorthodox ideas can develop without correction.

In summary, *The King’s Doctrine* introduces **novel and unorthodox claims** – particularly regarding Palmer’s own role and the infusion of New Age concepts – that place it outside the bounds of traditional Christian orthodoxy. While it uses Christian language, its unique elements would likely lead most Christian churches to regard it with skepticism or even as a deviation from the faith. The chart below highlights key areas of alignment and divergence with both Christian and New Age philosophies.



Data Source: Synthesized from multiple sources including , , and

Alignment with New Age Teachings

Given Palmer's use of the name Sananda and concepts like spiritual "vessels" and cosmic consciousness, *The King's Doctrine* shows several points of alignment with **New Age spiritual philosophies**:

- **Sananda as an Ascended Master:** In the New Age worldview, **Sananda** is a well-known figure often identified as the ascended master aspect of Jesus Christ . Many New Age channels and writings refer to *"Lord Sananda"* as the leader of the spiritual hierarchy or as the Christ consciousness that guides humanity. Palmer's adoption of this name and the idea that *Sananda is present* in the world now closely mirrors New Age beliefs. For example, New Age sources teach that *"Sananda is the higher self of the personality on earth known as Jesus Christ"* and that he works as a *"spiritual mentor of humankind"* from the higher realms . Palmer's claim that Sananda has taken physical form in him resonates with the New Age notion that ascended masters can incarnate or communicate through chosen individuals to assist in humanity's evolution. This is a clear alignment: both view **Jesus (Sananda) as a continuing presence** in the spiritual evolution of humanity, not confined to a single historical incarnation.

- **Personal Divine Indwelling and Christ Consciousness:** New Age teachings often emphasize that **divinity dwells within each person** and that humans can awaken to their "Christ consciousness" or Buddha-nature. Palmer's teaching that he is a vessel for Sananda can be seen as an extreme case of the general New Age idea that spiritual teachers or advanced souls act as channels for higher consciousness. While most New Agers would say everyone has the potential to connect with Christ consciousness, Palmer is asserting a specific embodiment of it. Nonetheless, the underlying concept – that **God or a high spiritual entity can manifest through a human** – is very much in line with New Age thought (e.g., various New Age figures have claimed to be channels for Ascended Masters like Jesus, Maitreya, or others). Palmer's insistence that *"life, art, and spirit are expressions of one continuous truth"* also echoes the New Age emphasis on the **oneness of all reality** and the idea that spiritual truth can be found through various expressions (art, life experiences, etc.), not just religious doctrine.
- **Universalist and Ecumenical Tone:** Palmer states that his doctrine *"belongs to no single religion or nation"* and is offered as a universal philosophy of restoration . This universalist approach – the idea of a spiritual message that transcends specific religious boundaries – is characteristic of the New Age movement. New Age spirituality often seeks to synthesize truths from various religions and present a **"universal truth"** that all can accept. Palmer's willingness to use a *Disney movie* (The Lion King) as a source of spiritual analogy, or to frame his message in terms accessible to people of any background, reflects this ecumenical and inclusive spirit. Rather than calling people to join a particular church or denomination, he invites them to embrace a general *"Kingdom of God"* mindset that he believes is the essence of all true spirituality. This is similar to New Age teachers who might say "we are all one" and that the core of every religion is love or light, apart from the dogmas. Palmer's doctrine, in this sense, is **syncretic**, taking what he finds valuable (from Christianity, from popular culture, perhaps from other spiritual sources) and weaving it into a single teaching meant for all humanity.
- **Emphasis on Personal Experience and Peace:** New Age teachings typically stress personal spiritual experience, inner peace, and self-empowerment. Palmer's focus on *"rest," "peace," "freedom,"* and *"unity"* resonates with this. He often speaks in terms of how his message makes one feel – peaceful, loved, liberated from fear – which is a common mode of New Age discourse. The idea that **spiritual truth should bring immediate personal transformation (peace of mind, joy, etc.)** is very much a New Age theme. Palmer's approach is not heavily doctrinal in the sense of creeds or systematic theology; instead, it's experiential and focused on subjective well-being (e.g., being free from condemnation, living in victory, etc.). This aligns with the New Age preference for **practical spirituality** that improves one's quality of life here and now, rather than a religion centered on doctrine or future salvation alone.

- **Use of Channeled or Inspired Language:** The manner in which Palmer delivers his doctrine – with a sense of urgency and revelation, as if conveying a message directly from the "King" (Christ) – resembles the style of **channeled messages** in the New Age community. Many New Age books or speakers claim to transmit messages from ascended masters, angels, or extraterrestrials in a prophetic tone. Palmer's frequent use of *"Thus says the King"* or *"I declare…"* in his videos and writings (for instance, his video titled *"The Final Doctrine of the King!"* has an authoritative, oracle-like quality) suggests he sees himself as delivering a divinely inspired message. While he does ground much of it in the Bible, the overall presentation has elements of a modern prophecy or channeled teaching. This style is more akin to New Age prophets or channelers than to, say, a traditional pastor delivering a sermon. The very term *"doctrine of the King"* sounds like a new revelation being introduced, rather than an exposition of existing doctrine.

In summary, *The King's Doctrine* shares **significant common ground with New Age spirituality** in its concept of Sananda/Christ-consciousness, its universalist outlook, its experiential focus, and its style of presentation. Palmer can be seen as standing in a lineage of spiritual teachers who blend Christian themes with New Age ideas – for example, he parallels figures like **Paramahansa Yogananda** (who taught that Jesus was an avatar and spoke of the Second Coming in terms of Christ consciousness) or various contemporary New Age Christians who believe in an indwelling Christ for all . Palmer's message would likely find a receptive audience among those open to New Age ideas, as it validates many of their beliefs (such as the presence of ascended masters, the oneness of spiritual truth, and the possibility of direct personal experience of the divine).

Divergence from New Age Teachings

While *The King's Doctrine* has New Age elements, it also retains a strongly Christian framework that causes it to diverge in some ways from typical New Age teachings:

- **Exclusive Focus on Jesus Christ (Sananda) as the King:** New Age philosophy is usually very pluralistic – it often acknowledges many ascended masters, avatars, and paths to the divine. For example, a New Age teacher might speak of Jesus, Buddha, Krishna, and others as equally valid manifestations of God or consciousness. Palmer's doctrine, however, is **centered almost exclusively on Jesus Christ (referred to as Sananda)** as the singular King and source of salvation . He does not give equal weight to other spiritual figures or claim to channel multiple masters; his message is specifically about the *"Lord Jesus Christ"* and His victory. In this sense, Palmer's approach is more **Christocentric** than a typical New Ager's would be. A strict New Ager might say "Sananda is one of many ascended masters guiding us," but Palmer's language suggests Sananda (Christ) is the supreme King to whom all should submit . This is closer to a traditional Christian view of Jesus' unique lordship,

even if the mechanism of Sananda is New Age-influenced. Thus, Palmer's doctrine diverges from New Age universalism by maintaining a **unique emphasis on Jesus** as the central figure of salvation, rather than a more relativistic view of many paths.

- **Traditional Christian View of Sin and Salvation:** New Age teachings often downplay the concept of *sin* as an objective moral failing, preferring to see spiritual problems as a lack of knowledge or a blockage of positive energy. Palmer, by contrast, retains the Christian idea that **humanity is separated from God due to sin and that this separation required a divine solution** . He explicitly talks about *"rules (laws and decrees)"* given by God and the consequence of breaking them being separation from God (death) . This is a very Christian way of framing the human condition. Many New Age philosophies would not use terms like *"sin"* or speak of humanity as *"fallen"* in need of a savior; instead, they might say humans are essentially divine but have forgotten their true nature. Palmer's message does include an element of remembering one's divine sonship (the royal invitation), but it is firmly anchored in the **Christian narrative of fall and redemption**. The idea that *"Jesus took all the punishment we deserved"* is a direct reference to the substitutionary atonement – a doctrine specific to Christianity that New Age thinkers generally reject or reinterpret. A New Ager might say Jesus showed us the way to heal ourselves, but not that He died to atone for our sins. Therefore, Palmer's retention of this traditional Christian view of salvation through Christ's sacrifice is a point of divergence from typical New Age thought.
- **Emphasis on Scripture and Established Doctrine:** Palmer frequently cites the Bible (Old and New Testaments) and uses traditional Christian doctrines (like the Trinity implicitly, by mentioning Father, Son, and Holy Spirit) as the basis for his teaching . This is somewhat unusual in New Age circles, where many practitioners do not regard the Bible as the ultimate authority (and may only cherry-pick parts of it or interpret it allegorically in a New Age sense). Palmer, however, presents his doctrine as being in line with *"Scripture, Gospel, [and] Christian"* truth – as indicated by the topics he lists for his publications . He appears to accept the Bible as a source of authority, which means his framework is not purely New Age syncretism but rather a **Christian-based teaching with New Age overlays**. A pure New Age doctrine might not bother referencing the Bible at all or might treat it just one among many holy books. Palmer's reverence for Christian scripture and terminology (e.g., using *Maranatha*, quoting John 3:16, etc.) shows a divergence in that he is not rejecting Christian orthodoxy outright – he is reinterpreting it, but still giving it a central place. In this way, he is closer to a Christian *mystic* or *heretic* than to a typical New Age channeler, because he operates within the Christian textual and conceptual universe even as he bends it.
- **Insistence on Being a Christian (Not a New Ager):** Palmer self-identifies as a **Christian** and does not label himself as a New Ager . This is an important distinction. While his ideas overlap with New Age thought, he frames them as part of Christian revelation, not as a separate New Age philosophy. He even appeals to traditional Christian concepts like *"the absolute Lordship of Christ"* to justify his message . In contrast, most New Age teachers

would freely call themselves New Age or spiritual but not religious. Palmer, on the other hand, is trying to **reform or renew Christianity from within**, as it were, rather than present a wholly new religion. This means his doctrine, despite its unorthodox elements, still aims to be *Christian* – just a version of Christianity that incorporates some New Age insights. The divergence here is that he is not creating a neutral spiritual path outside of religion; he is staying within the Christian narrative (God, Jesus, salvation, etc.) and adding New Age-inspired interpretations to it. Many New Age adherents might appreciate Palmer's openness, but they might also note that he retains more doctrinal baggage (like belief in a personal God and sin) than a typical New Age teaching would.

In essence, *The King's Doctrine* occupies a **middle ground** between Christianity and New Age spirituality, but in doing so it ends up differing from pure forms of both. It can be seen as a **syncretic doctrine** – taking the core Christian message of salvation through Christ and infusing it with New Age ideas of personal spiritual empowerment and cosmic consciousness. This means traditional Christians will find parts of it unacceptably New Age, while strict New Agers might find parts of it too Christian or exclusive. Palmer's synthesis is unique to him, and as such it diverges from established norms in both camps. He is effectively charting a personal spiritual path that he believes combines the best of both worlds: the **redemptive power of Christ** and the **transformative wisdom of the New Age**.

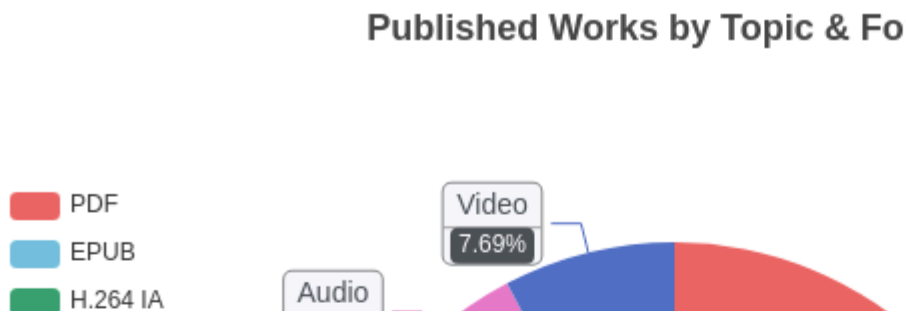
Published Works and Online Presence

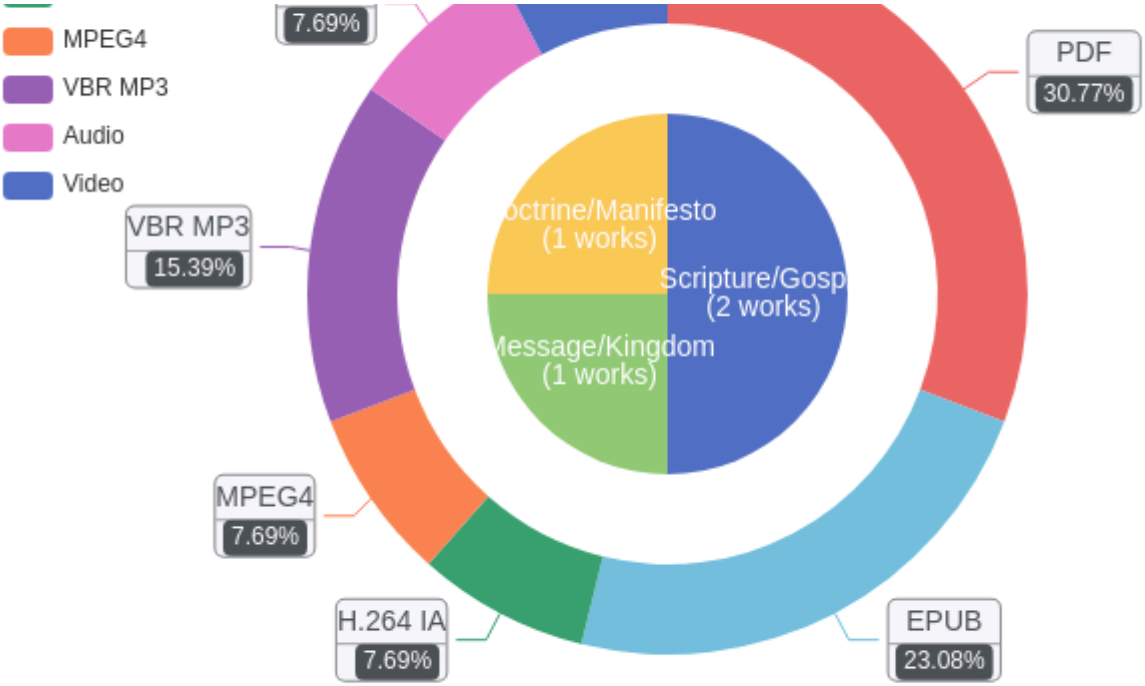
Tyson Jay Palmer has been actively disseminating *The King's Doctrine* through a variety of published materials and online platforms. His approach leverages modern digital media to reach a broad audience with his teachings and creative expressions of the doctrine:

- **Internet Archive Publications:** Palmer has self-published a number of documents and multimedia files on the **Internet Archive** under his own account. These publications are downloadable and often include multiple formats (PDF, EPUB, audio, video). Notably, he uploaded a series of works in late 2024 and 2025 that outline and explain *The King's Doctrine*. Examples include:
  - **"Freedom! O' Holy One!"** (published September 22, 2024): This appears to be a comprehensive Bible study or treatise on spiritual freedom in Christ. It is a large file (1.9 GB) containing multiple components – *Bible Study 1*, *Bible Study 2*, and a *REFERENCES* section – and is offered in formats such as PDF, EPUB, H.264 video, MPEG4, and MP3 audio . The title "Freedom! O' Holy One!" suggests it focuses on the liberation found in God's holiness, likely aligning with Palmer's theme of rest and victory in Christ.

- **“Sananda Wa Taison Da, Maranata Kata Ga!”** (published October 2, 2024): This file (41.2 MB) carries Palmer’s signature declaration in its title. It likely contains his explanation of being the vessel of Sananda and the announcement that “the Lord has come in this form.” The topics listed for this work are *Message, Kingdom, King, Jesus Christ, Tyson Jay Palmer* , indicating that it directly addresses his role and the proclamation of the King’s kingdom through him. This publication likely includes the audio or transcript of Palmer declaring *“Sananda wa Taison da! Maranata kata ga!”* and elaborating on its significance.
- **“King, Salvation And The Holy Spirit”** (published October 6, 2024): This smaller work (1.1 MB) is divided into *Bible Study 1* and *Bible Study 2* and is available in PDF and EPUB . As the title suggests, it focuses on three key elements of Palmer’s doctrine: the Kingship of God/Christ, the nature of salvation, and the ministry of the Holy Spirit. This publication probably delves into theological explanations of these topics, using biblical references to support Palmer’s teachings. It aligns with the core tenets we discussed (Finished Work, Gift of Rest, The Helper, etc.) and likely serves as an instructional guide for followers on understanding those concepts.
- **“The King’s Doctrine”** (published October 7, 2024): This is presumably the flagship publication that encapsulates the entire doctrine. It is a 14.4 MB file that includes several sub-components: *The Final Doctrine of the King*, *The King’s Doctrine*, *The Royal Edict of the King*, *Declaration of Purpose and Peace*, *A Sincere Declaration of Purpose*, and *Letter to Dear Participants* . Formats available are PDF, EPUB, and VBR MP3 . This collection reads like a manifesto or textbook for *The King’s Doctrine*, containing official declarations, possibly a summary of beliefs, and personal letters or exhortations from Palmer to those who engage with his teaching. *“The Final Doctrine of the King”* sounds like a definitive statement of the doctrine’s principles, while *“The Royal Edict”* might be a proclamation of the King (Christ) delivered through Palmer. The inclusion of multiple “declarations” and a “letter to participants” suggests Palmer is not only presenting doctrine, but also providing a kind of pastoral or motivational content to accompany it – encouraging his audience to embrace the message and explaining his purpose in delivering it.

The following chart illustrates the distribution of Palmer's published works by both topic and format, providing a clear picture of the breadth of his online content.





Data Source:

- **Fiction and Creative Works:** In addition to non-fiction teachings, Palmer has expressed his doctrine through creative media. He is the author of a novella titled ***The White Wash***, described as an *"abstract fantasy fiction about the beauty of Salvation"* . This book, available for purchase on Amazon and other platforms, uses an allegorical story to convey spiritual themes. According to Palmer, readers can *"read it and listen to it"*, suggesting there may be an audiobook version as well . *The White Wash* likely follows characters on a journey that mirrors the spiritual journey taught in *The King's Doctrine* – perhaps encountering trials, discovering their identity as children of the King, and experiencing redemption. By using fiction, Palmer can communicate his message in a more narrative and accessible way, engaging readers' imaginations. He has also shared that *The White Wash* is part of his broader project, tying into his doctrine and music . Furthermore, Palmer's musical output – including songs and even symphonies – is another medium through which he spreads his message. His Bandcamp page offers **"original Gospel themed music"** in rock and alternative genres , and he has mentioned composing symphonies (e.g., "Symphony No. 1") . These musical works presumably carry lyrical or thematic content aligned with *The King's Doctrine*, blending worship and evangelism through music.
- **YouTube Channel and Podcasts:** Palmer maintains an active **YouTube channel** where he uploads videos related to his doctrine. The channel features playlists and individual videos with titles like *"The King's Doctrine Explainer," "The Final Doctrine of the King! (Official*

Audio)," and *"Sananda wa Taison da, Maranata kata ga!"* . Many of these are audio recordings with simple video overlays (such as album art or text), effectively functioning as podcasts or sermons. For example, *"The King's Doctrine Explainer"* is a 4-minute overview, while *"The Final Doctrine of the King!"* is a 12-minute audio message . By using YouTube, Palmer taps into a vast online audience and can reach people who might not find him through traditional religious channels. He also cross-links his content: descriptions on his videos and posts on Instagram often direct viewers to his other materials (e.g., linking to his Internet Archive files or his book) . Palmer's YouTube presence also includes live streams and interactive elements – he has done live Q&A sessions and discussions under titles like *"Tyson Jay Palmer Live Stream"* , engaging directly with viewers. This real-time interaction helps build a community around his teachings. In sum, YouTube serves as a primary platform for Palmer to **broadcast his doctrine in audio/video form**, making it easy for interested individuals to listen to his messages or watch his Bible study sessions from anywhere in the world.

- **Social Media and Online Engagement:** Palmer leverages **social media** to connect with followers and promote his doctrine. On **Instagram**, he frequently posts short videos (Reels) that act as bite-sized teachings or announcements. These Reels often include captions that summarize key points of *The King's Doctrine*, making them accessible and shareable. For instance, one Instagram Reel introduces *The King's Doctrine* in under a minute, highlighting its purpose and core idea . Palmer also uses Instagram to share updates about his publications and music – for example, he posted about the release of *The White Wash* and provided links for purchase . On **Facebook**, Palmer has a personal profile and likely engages in groups or pages related to Christianity or spirituality, though his public posts are not as widely documented. He has mentioned his ministry activities on Facebook (such as inviting people to events or sharing his videos) . Additionally, Palmer's use of **Twitter (X)** and **Threads** (Instagram's text-based app) is noted by the handles he provides , indicating he is present on those platforms to some extent, possibly for quick updates or interactions. Through social media, Palmer cultivates a community feel – he often encourages followers to **"share"** his content and to spread the message of the King's doctrine to others . He also sometimes responds to comments or questions, providing further explanation or encouragement. This direct engagement helps in building a loyal following and in refining his message based on the feedback or questions he receives.
- **Bandcamp and Music Distribution:** As a musician, Palmer uses **Bandcamp** to distribute his Gospel-themed music . Bandcamp allows independent artists to sell or give away their music directly to fans. Palmer's Bandcamp page lists him as from Sydney, Australia, and showcases his musical style as *"Gospel themed music, in a variety of Rock and Alternative genres"* . By releasing music on Bandcamp, Palmer can reach music enthusiasts who might not encounter his spoken teachings otherwise. His songs likely carry lyrics that reflect *The King's Doctrine* – for example, themes of victory, freedom, and the love of God. The

integration of music is a strategic part of his outreach, as it can emotionally move people and reinforce the doctrinal messages in a memorable way. Palmer also links to his Bandcamp from his other profiles , making it easy for interested listeners to find and support his work financially if they choose (Bandcamp allows artists to set a price or let fans pay what they want).

- **Community and Evangelism Efforts:** Beyond online content, Palmer has shown interest in real-world evangelism and community building. He has mentioned participating in or organizing events such as **tent revivals** – for instance, promoting a "Sydney Tent Revival" in October 2014 (when he was 15, suggesting either a family involvement or a misdate) . If Palmer continues such efforts into adulthood, it indicates he is not only an online figure but also seeks to gather people in person for spiritual meetings. Additionally, Palmer's background in karate might be a bridge for community engagement – he could be using martial arts demonstrations or classes as a platform to share his Christian testimony and doctrine with others, especially youth. While specific details of his community activities are not well publicized, the combination of his online presence and his personal passions (martial arts, music) suggests a multi-faceted approach to spreading *The King's Doctrine*. He appears to be crafting a brand of Christian ministry that is **youthful, creative, and digitally savvy**, aiming to connect with people through mediums they enjoy (social media, music, storytelling) rather than traditional church formats alone.

In conclusion, Tyson Jay Palmer has built a robust **online ministry presence** for *The King's Doctrine*, utilizing self-publishing, social media, video platforms, and music to disseminate his message. His materials range from formal doctrinal papers and Bible studies to imaginative fiction and original songs, all unified by the theme of Christ's finished victory and the invitation to enter into that reality. By making these resources freely available (many of the Internet Archive files are free downloads) and engaging with audiences through interactive online means, Palmer has created a relatively accessible and immersive experience for anyone curious about his doctrine. This extensive online footprint has allowed *The King's Doctrine* to gain attention beyond Palmer's local community in Australia, reaching individuals around the world who find his unique blend of Christianity and New Age-inspired spirituality compelling.

Conclusion

The King's Doctrine as presented by Tyson Jay Palmer is a **fascinating and complex spiritual teaching** that straddles the line between traditional Christianity and New Age philosophy. At its heart are sincere Christian convictions – a belief in the one true God, the saving work of Jesus Christ, and the desire for people to experience God's love and peace. Palmer's emphasis on the *finished work* of Christ and the *gift of rest* through faith echoes core

gospel truths, and his plea for unity and reconciliation reflects the ideal of the Christian message . In many ways, he is proclaiming the **good news of Jesus Christ** – that through His death and resurrection, humanity is offered forgiveness and a restored relationship with God.

However, Palmer's doctrine takes a distinctive turn with his claim to be a special vessel for the returning Christ-consciousness (Sananda) and his incorporation of esoteric concepts . This adds layers of meaning and controversy that set it apart from mainstream religion. It invites reflection on the nature of revelation and the limits of personal spiritual experience. For some, Palmer's bold declarations and personal charisma may resonate as a genuine modern prophetic voice, offering a fresh perspective on familiar biblical truths. For others, especially those grounded in traditional faith, his teachings may raise questions about orthodoxy and the reliability of such claims outside of established religious authority.

Ultimately, *The King's Doctrine* can be seen as an expression of **Palmer's own spiritual journey and vision** – a fusion of his Christian upbringing, his personal encounters (which he interprets as divine guidance), and the spiritual currents of our time (such as the New Age emphasis on personal transformation and unity). It challenges both Christians and spiritual seekers to examine what they believe about God's presence in the world today and how God might choose to communicate truth. Palmer urges his audience to **"seek first the kingdom of God"** and to live in the freedom of Christ's victory – advice that aligns with the deepest aspirations of many faith traditions. Whether one accepts Palmer's specific claims or not, his message underscores the universal human longing for meaning, reconciliation, and a direct experience of the divine.

As *The King's Doctrine* continues to be shared through Palmer's publications and online platforms, it will likely attract those who feel drawn to its empowering message of grace and those who are intrigued by its unorthodox elements. It may also invite critical scrutiny from religious scholars and leaders. In the evolving spiritual landscape of the 21st century, Palmer's work exemplifies how new teachings can emerge at the intersection of old wisdom and contemporary thought. *The King's Doctrine* stands as a case study in how an individual can reinterpret and repackage spiritual ideas, blurring the lines between religion and personal spirituality. Its impact will depend on the resonance it finds with people's hearts and the test of time – whether it endures as a meaningful movement or remains a singular expression of one man's faith journey.

In closing, Tyson Jay Palmer presents *The King's Doctrine* not as a rigid creed but as an **"invitation"** – an invitation to experience God's love, to rest in Christ's finished work, and to embrace one's identity as a child of the King . For those who accept the invitation, it offers a path of spiritual renewal and empowerment steeped in Christian terminology yet flavored with the promise of a new age of understanding. For others, it is a provocative challenge to consider the boundaries of belief and the possibility that God's voice might be heard in unexpected

ways. Regardless of one's perspective, *The King's Doctrine* sparks conversation about the enduring questions of faith, truth, and the nature of God's presence in our lives.

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